6:Oliveira E-5 (1955-1958)1961 SK7 Guana SK7
Terena

population. The status of *warrior hero* came to be a goal for all males, giving the Xuna-Xati an intensely integrative function in the lical groups, by means of the correspondences and adjustments in the roles of the warriors and in their acquired social rights. On the other hand, by also stimulating skill and bravery in combat, it helped physically to preserve Terena society.

5. The Kinship System

Except for minor differences which do not affect the structure, our analysis of the Terena kinship system corresponds with that recorded by oberg (1949) and Altenfelder Silva (1949). We will limit ourselves, therefore, to classifying it as of the "Hawaiian" type, following Murdock (1951 : 64), and to analyzing certain important relationships that have a bearing on the problems dealt with in this paper.

Examining the kinship system we find that consanguineous marriage was prohibited. Neither marriage among cousins, whether parallel or cross-cousins, nor between uncle/niece and nephew/aun was permitted (cf. Figure V). Sexual relations between children of father's and mother's brothers and sisters was considered incestuous, since all the children were treated as siblings. Thus Terena society, by laying emphasis on the solidarity of a group of brothers and sisters in a fashion that accords well with the principle of the unity of the sibling group (Radcliffe-Brown, 1952 : 64-67), reduced even more the permitted area for matrimony, already greatly reduced by stratum and moiety endogamy. A marriage that seemingly would be permitted or perhaps even preferred, between children of siblings of the opposite sex of Ego, i. e., those persons classified as Nevongé, is actually impossible because of the Terena emphasis on the solidarity of the sibling group. Wheter or not such a marriage was once permitted as the kinship terminology seems to imply, cannot be conclusively answered on the basis of the evidence in hand. Present day Terena deny it categorically. And not even tribal mythology presents us with a clue, as it does in the case of marriage between in-laws.

Among affinal relations, the preferred marriage seems to have been with the spouse of a dead brother or sister, i. e., sororate and levirate marriage. Along with these forms there also existed simple and sororal polygyny although these were not necessarily preferred forms. To a certain extent these exist down to the present, although they are now resisted by the community, as was notably one case of sororal polygyny in Cachoerinha.[12] As to sororate and levirate marriage, we found

[12] Today this type of barriage is very rare. We heard of only this case and one other in the village of Brejão. In both cases the husbands and their wives